

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS LESSON 32

Transcriptions from Ann Davies' Class Lectures

The next key to use in the development of extrasensory perception and power is Key 11, Justice. First, let us consider a few of the Qabalistic attributions of the key to show their connections with this work. The number eleven has a very special significance, being the mid-point between the beginning and ending of the Tarot series. The word "middle" conveys the idea of equilibrium and balance, the center between both sides of the Qabalistic teachings in its entirety. We want you to pay very careful attention to the attributions of each key as we translate them so that you will always carry that symbolic "short-hand" in your consciousness.

With each Tarot key, as you become familiar with the symbolism--the number, name, letter, and all of the ideas connected therewith--you come finally to a point at which that one symbol, the letter itself, contains for you thousands of associated ideas; simultaneously. This is training in fourth dimensional consciousness. Our method is to keep giving you the attributions so that you subconsciously become familiar with them without having to study and memorize them deliberately. As you have progressed in the work, you have automatically become familiar with many of them. Bring the attributions stored in your mind as often and as fully as you can up into self-consciousness so that you can learn this shorthand easily and quickly.

In considering the attributions of this letter, we shall first take up one of the most important teachings and principles that exists. Only a proper understanding of this principle will enable us to receive true superconscious guidance. Certainly, we are all guided in any case, and that guidance is superconscious, supersensory. But having this guidance unconsciously, acting as an unconscious response mechanism to it is not what we want. The whole development of conscious awareness of the principles of the universe rests on gaining a true understanding of what we mean by the word "Justice." An understanding of this is tied in with other attributions of Key 11: the letter, number, and pictorial symbolism.

The Hebrew letter attributed to this key, Lamed, is in its shape a serpent in action. Keep in mind that Hebrew letters were devised in a scientific manner; they did not develop haphazardly as in other languages but were specially patterned to hold the heart of occult teachings for all time. You will remember that for Key 8, Strength, the Hebrew letter Teth is associated, portraying a serpent coiled up and representing the animal consciousness being tamed. In Key 11 the serpent is erect and in action. Key 11 is saying to you symbolically that the primitive energy which we call the serpent power and the Hindus call the Kundalini, is here active in a directed manner or aspect. It is in equilibrated action. This is shown by the symbolism of the scales, assigned to the zodiacal sign of Libra.

In this key, which has zodiacal attributions to Libra, you can see the elements that are involved with Justice. People born under the sign of Libra usually have a strong sense of justice, almost to an extreme. They may have such a keen sense of justice that they remain almost inactive for fear of thinking, feeling, or doing the wrong thing. They always delay action in order to weigh both sides of any question carefully. If you know any Libran intimately, notice this tendency. It will help you to understand him more fully.

In Key 11 the idea of balance, the scales, is paramount, but it is active. The serpent, the primeval energy, is shown to be in action by the shape of the letter.

In considering the number of the key, eleven, we see that here we have number one and its reflection. The Magician is Tarot Key 1; thus this key relates to that attentive self-consciousness, the most vital of our supersensory powers and the most necessary to develop and practice.

Other attributions, too, cast light on the operation associated with Key 11. Each one of the Hebrew letters is the name of a specific object. Lamed means ox-goad. The ox-goad drives the oxen. Now, the meaning of Aleph, the letter assigned to the Fool, is ox. The letter assigned to the Hierophant, Key 5, intuition, is Vav, a yoke or harness attached to the oxen to hold them. Here we have the goad, the goad to action. When we consider that superconsciousness is symbolized by Aleph, we can see that Key 11 indicates what seems to be a self-conscious goading or directing through intuition of superconscious awareness, in a specific direction. These are some of the ideas that should be correlated symbolically to assist us in discovering the rest of the meanings of this key.

Justice is the name of Key 11, but what is Justice? From culture to culture, from society to society, the attitudes toward and the ideas of justice differ widely. We have laws to define justice and courts set up to apply justice--though some of our laws, the true or deep thinker would call anything but just. Nevertheless, "justice" is applied and people punished if they break the laws of their society. In a way we cannot say that this is completely wrong--perhaps we are born into a specific society to receive the discipline of obeying its laws.

Certain laws can be very difficult to accept, can go against the grain, even against our conscience. Then we might wonder what to do, and this conflict between the law of the land and the law of conscience has exercised men's minds for centuries. The "Antigone" of Sophocles is a dramatization of such a conflict. Karma is related to this key, in terms of action and reaction, and karma itself means action. Action is the motion of life!

Our last lesson dealt with Tarot Key 10, the Wheel of Fortune. Key 11 depicts the equilibration of that rotary motion which is constantly in operation. We may veer off in one direction and then another because the law of opposites is forever equilibrating the universe. It is through the law of opposites that we have action! If everything were always in perfect balance, we should have no livingness at all; everything would be static. Thus, we see that the motion of the scales of polarity, tipping from one side to the other is not so evil as it might appear on the surface. This is one of the things we must remember in order to gain a real and true understanding of justice.

Too often, aspirants think that they should bend all of their efforts to becoming non-attached in material matters, although they usually do not even know what that means. Those who do eliminate material concerns become frozen in their advancement. Many aspirants develop incorrect attitudes toward polarity. They think that they must rise above polarity, becoming non-participants of life in order not to express emotion. But if you stop expressing emotions, what have you? The feminine figure in Key 11 is also the Empress, Key 3, in another and further development! The Empress is certainly involved in profound

emotion, inasmuch as she is Venus and Venus is love. The Empress key is assigned to creative imagination, to growth, to lushness, to the richness of living. The poised and calm judicial figure of Key 11 expresses a phase of Venus which must be considered as an aspect of emotion.

Teachings of the Eastern tradition seem to imply the necessity for suppression of emotion, but as Dr. Case indicates, translations of the Eastern teachings are incorrect. It is very difficult to convey subtle ideas from one language to another and retain the complete meanings intact. Anyone speaking more than one language knows this problem. There are always certain elements, which, no matter how hard you try cannot be preserved when translated into another language. This is one of the faults of our several translations of the Bible. People who were not familiar with the early Hebrew cultures learned the language and recompiled the text in their own terms. Their versions have been poetic and beautiful, to be sure, and have retained some of the basic principles, but much of the deeper meanings have been lost, others have been mutilated into meanings utterly different from what originally was intended. These same distortions occurred in translations of scriptures in the Eastern tradition. This is unfortunate, for many aspirants in the Western world read and study the Eastern scriptures at great length. It is good to be familiar with these teachings, but the results too often have been that students have misunderstood these writings and have developed the concept that they must destroy their desires, their emotional responses to life in order to advance.

Western tradition tells us that it is through the desire nature alone that we achieve whatever it is that we seek. You cannot aspire without desire. All livingness is dependent upon desire. Desire is symbolized by the Venus figure in Key 11 as it is in Key 3. Therefore, Tarot Key 11 says something very subtle about the desire nature.

In consideration of karma, action and reaction, there has also been an interpretation in the Eastern tradition that the esoteric schools of the West have not held. Indeed, Western schools have always held just what we have given to you concerning the principles of karma as it has been taught down through the ages. Instead of pure action and reaction, karma has come (through the influence of Eastern scriptures) to have connotations of retribution. Some aspirants are forever worrying about their karma and its repercussions. They are afraid of making bad karma. Often they become utterly immobile; freezing their own growth because of the fear of making bad karma by doing or saying the wrong thing.

Actually, karma does not imply retribution at all. The entire universe is a Being or an aspect of that Being. In a being, readjustments are always going on, just as they take place in our own body. As above, so below. Hence, any forms, whether mental, emotional or physical, that we set in motion, bring on automatic readjustment. Karma, in a sense, can be called a readjustment of motion, and motion is livingness. Wherever we look we find continuous motion, constant life. Motion is continual in the physical universe and continual in our minds. Even if we go "round and round and come out nowhere," even if our thinking is at times completely wasted motion, our minds nevertheless are never still.

Notice the poise depicted in this key. Poise is shown in relation to action, because action and karma are two of the meanings of this key. We must understand what is meant by equilibrium in action, the keystone that balances the thrust of both walls, and in

balancing them allows the arch to exist. We should not attempt to stop action but be equilibrated in action. We cannot stop acting, we cannot stop thinking, we cannot stop feeling; so we must accept the fact that we, as living beings, are creating karma every second of every minute--forever. How else could we exist? This you must accept. There are periods during which we seem to rest, during which something within us seems to be taken out of the motion of life, suspended or held in abeyance, but it is only a part and some part of us is always in action. There is no such thing as not creating karma. There is no such thing as not being in action! This is a law of the universe!

Another attribution of Key 11 is the type of consciousness assigned to it and to the Hebrew letter, Lamed; that is "the Faithful Intelligence." This refers to a real and abiding faith in the justice of the universe. Do not misconstrue this phrase. When we say the justice of the universe, we are not implying rewards or punishments for whatever we may mean by "good" and "bad" actions at this moment in time and space. Throw out of your consciousness the idea that karma means punishment. Realize instead that whatever stage of growth you are in at any given moment you will act in accordance with that stage! This is the secret of everything we shall say regarding this key. But we must enlarge on this concept of faith. To be able to have a profound feeling of faith in the justice of life is very difficult if not impossible for any objective observer of the world. It is especially difficult for those who have an analytical mentality. The apparent injustice of the world made an atheist of me when I was 21 years old. This was a period in my life of profound physical pain and complete emotional despair. I looked beyond my own pain and despair to see the hunger, wars, betrayals, the mistreatment of people over all of the world. Perceiving my own pain, I asked, "Have I been such an evil creature that I must endure this agony? Have other people been such evil creatures that they should be starving to death and be victims of terrible illnesses? Could a God, considered good, create a world where such things are possible? God, the Creator, would have the power to do anything, if all-powerful. If this is so, how could anyone say God does not create misery? If anything other than God were responsible, then something stronger than God must exist. How can one say that justice truly rules this world?"

These questions I asked myself and thereby lost my God. I decided that if there were a God, It would have to be a demon, and since that was ridiculous I decided that creation must have been accidental. Perhaps through infinite time, matter collected and underwent chemical changes, and through some blind accident a living process was begun. The whole thing was only an accident.

Justice was the important concept in my train of thought. People who are analytical are very apt to arrive at this atheistic view, at least for a time. It is a good view for a short period because it enables the mind to cleanse itself of preconceived ideas or feelings of religious thought.

My next step was to consider the possibility that justice really did rule the universe. I had come across the Buddhist interpretation of Eastern philosophy, the view that all who suffer do so because they have earned it. I was not pleased with that idea, but I acknowledged that it did at least give some logical answers. Yet, I was not satisfied with these answers because my basic objections still remained: "Why should an all-powerful Creator have to create people or creatures in such a way that they would be capable of

performing the evil deeds that bring such pain? What good did this pain really accomplish?" I studied and meditated. Still, something in me did not feel quite right about the whole process as I had learned it.

Then I came to the study of Tarot and Qabalah with Dr. Case. For the first time, realization began to dawn. Although I did not receive understanding at once, comprehension grew as I worked with the Tarot under Dr. Case. As I went through the different stages of the ancient teachings, comprehension grew. Suddenly one day while working with this Tarot key, I had a most important illumination, opening me up to an understanding of the relationships of all creation to karma and to justice. This understanding I will share with you in the next lesson.